



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PROCEEDINGS OF THE ANTHROPOLOGICAL SOCIETY OF WASHINGTON

Meeting of December 13, 1904

The 367th meeting was held at the Cosmos Club, December 1, 1904, the President, Dr D. S. Lamb, in the chair, and 75 members and guests present.

Dr B. ROSALIE SLAUGHTER addressed the Society on *The Buried Cities of Ceylon*, illustrating with lantern slides some of the more striking finds of recent explorations, sketching the architectural features of several great topes, and closing with an account of the Singhalese migration and conquest.

Mr J. N. B. HEWITT, in continuation of the postponed symposium, *What is a Clan?* (*American Anthropologist*, VI, No. 5, 1904), discussed *The Iroquois Clan*. Mr Hewitt showed that among these people the social and political structure is based on actual and theoretical blood relationship; that consanguinity constitutes citizenship in the tribe, and that citizenship confers certain essential social, religious, and political rights, at the same time imposing certain duties and obligations. Theoretical consanguinity is that produced by the institution of adoption, which by a fiction of law transforms the blood of an alien into that of an Iroquois. The clan of the Iroquois is constituted of one or more consanguineous groups of offspring tracing descent through a female ancestor and through females only; these groups are called *Ohwachiras* by the Iroquois. Where there are several *Ohwachiras* constituting a clan, they regard one another as sisters. Hence it is evident that the clan is constituted of groups of persons regarded as actually or theoretically consanguineous. From a survey of its essential characteristics and the nature of the constitutive elements, Mr Hewitt stated that he would define an Iroquois clan as a permanent body of kindred, actually and theoretically consanguineous and socially and politically organized, who trace descent through the female line only.

Dr I. M. CASANOWICZ discussed *The Clan Among the Semites*, stating that fragmentary relics of the primitive system may be traced among the advanced Semites of Syria, Mesopotamia, Canaan, and Phenicia. The phrase "tribes of Israel" is familiar from the English Bible. The tribe (*shebet* or *matteh*, properly 'rod,' 'staff,' *i. e.*, a group led or ruled over

by a chief with a staff or scepter) was a confederation of septs or clans (*mishpahah*, rendered in the English Bible by "family"), and there were again aggregations of households or homesteads (*beth-ab*, properly, 'father's house'). Members of one and the same *mishpahah* or clan are designated as brothers or as being of the same "bone and flesh," which would indicate that the bond of union was mainly blood-kinship. It would also seem that a common worship was from time to time the rallying point for the members of a tribe (I Samuel, xx, 6). It may in general be assumed that the primitive social system of the Hebrews and the other Semitic people was in its principles and purposes essentially similar to that of the nomadic Arabs who retained the tribal constitution longer than the other Semitic races. As late as the time of Mohammed, Arabian society was composed of a multitude of local groups, held together within themselves by a traditional sentiment of unity and by the recognition and exercise of certain mutual obligations and social duties and rights. These groups formed the social and political units of society. Larger combinations of several groups were not unknown, but they were comparatively unstable and tended to resolve themselves again into their elements. The chief duties of the members of such a group were to act together in war and blood-feuds, and to protect one another by blood-revenge. A kindred group was marked off from any other by the fact that within it there was no blood-feud. The unifying force was blood-kinship on the father's side, and the Arabian genealogists consider these groups as the result of the expansion and branching out of the patriarchal family, formed by subdivision of an original stock, on the system of kinship through male descent. But there are numerous indications that the fundamental doctrine of unity of blood as the principle that binds men into a permanent social unity, must have sprung up in groups that were not patriarchal families but were formed under the system of mother-kinship. Thus, for instance, down to the time of Mohammed, bars to marriage among the Arabs were constituted by female kinship only. In fact, fatherhood did not necessarily imply procreation. However that may be, the key to all the primitive divisions and aggregations among the Arabs and their Semitic kindred lies in the action and reaction of two principles: that a union of an absolute and permanent kind can be based only on the bond of blood, and that the purpose of such a union is to unite men for offense and defense. There was no hard and fast line of demarkation between clans and tribes among the Semites. They were fluid organizations, subject to integration and disintegration by combination and subdivision, by accession and secession.

Meeting of January 3, 1905

The 368th meeting was held January 3d, 1905. This being the annual meeting the reports of the General Secretary, Treasurer, and Curator were read. Owing to the continued ill-health of the Treasurer, Mr P. B. Pierce, he presented his resignation. The Society, after thanking Mr Pierce for his long, faithful, and efficient service, elected as Treasurer Mr George C. Maynard. An amendment to the By-laws, changing the date of the annual meeting to the last meeting in May, was adopted.

Meeting of January 17, 1905

The 369th meeting was held at the Cosmos Club, January 17th, 1905, the President, Dr D. S. Lamb, in the chair, and 22 members and guests present. Dr Walter Hough described *Recent Field Work in Arizona and New Mexico*, conducted by him for the U. S. National Museum. The region visited lies in western New Mexico and eastern Arizona, on the northern affluents of Gila river. Excavations were made in rectangular stone pueblos near Luna, New Mexico, and in cliff-houses and ceremonial caves of the region, yielding a collection and a body of data regarding the distribution of Pueblo tribes.

DR MITCHELL CARROLL addressed the Society on *The Archaic Sculptures in the Acropolis Museum at Athens*. Many lantern views of these sculptures were presented, accompanied with a discussion of the features showing development from the ruder attempts to the finished productions of the great classic schools.

Meeting of January 31, 1905

The 370th meeting was held at the Cosmos Club, January 31st, 1905, the President, Dr D. S. Lamb, in the chair, and 31 members and guests present.

A paper by DR GEORGE BIRD GRINNELL on *Some Cheyenne Plant Medicines* was read. This paper is published in the *American Anthropologist*, vol. VII, pp. 37-43, 1905.

In his *Official Report of a Journey Across the Island of Mindanao*, COL J. G. HARBORD, U. S. A., modestly recounted what was an important exploration in a region which had never before been traveled by a white man, and seldom by men of any race. Though the journey across Mindanao occupied only fifteen days, it was attended with privations and sickness. The expedition left Baganga on the east coast, traversed difficult mountains to Compostela and down Agusan river in dugouts to Butan

on the west coast. The people encountered were mixed Visayans on the coast and the Mandayas and Manobos of the interior, who live in the basin of the Agusan. The paper was read by Dr E. A. Mearns, U. S. A., who accompanied Colonel Harbord on this journey.

DR J. B. NICHOLS presented a paper on *The Sex Composition of Human Families*. The article appears in the *American Anthropologist*, vol. VII, pp. 24-36, 1905.

Meeting of February 14, 1905

The 371st meeting was held at the Cosmos Club, February 14, 1905, the President, Dr D. S. Lamb, in the chair, and 60 members and guests present. In opening the meeting the President stated that on this day the Society had completed its twenty-sixth year.

DR I. H. LAMB presented a paper on *The Origin of St Valentine's Day*. This day, the speaker remarked, seems to be associated with the name of a Christian martyr in the reign of the Emperor Claudius, about 270 A.D. His name occurs in church literature, and his feast day, February 14, was substituted for the day of the feast of the Lupercal, February 15, in the evolution of the early church from heathen to Christian forms and ceremonies. From the Lupercal is probably derived the custom of making gifts and of presenting favors and especially love tokens on St Valentine's Day. Many early writers describe the various observances of St Valentine's as resembling a game of forfeits, the "forfeit" being paid to relieve the obligation which the chance of being drawn placed upon the one drawn. Pepys' Diary gives illustrations of this custom. The chance seemed binding unless relieved by a gift or forfeit. The literature concerning the Saint's day shows that it was popularly supposed that even the birds on that day selected their mates.

PROF EDGAR L. HEWETT presented a communication on *The Archeology of Pajarito Park, New Mexico*, illustrated with lantern slides. Professor Hewett's paper is published in vol. VI, pp. 629-659, of the *American Anthropologist*.

Meeting of February 28, 1905

The 372d meeting was held February 28, 1905, the President, Dr D. S. Lamb, in the chair. The evening was devoted to a symposium on the *Origin of Aboriginal Floridian Culture*.

MR JAMES MOONEY discussed the *Ethnography of Florida*, stating that the name Florida, as originally applied by the Spaniards, included the whole coast and hinterland from Chesapeake bay about to Panuco river

in Mexico. The state received its present limitation, embracing an area of nearly 60,000 square miles, on coming into possession of the United States in 1821. For a period of more than three centuries, with the exception of the twenty years from 1763 to 1783, it was a Spanish colony, and as a consequence most of its history must be gathered from Spanish sources. The Indian history may be divided into two periods, viz., the ancient and the modern, the separating event being the destruction of the missions and the invasion of the northern tribes about the year 1700. Before this invasion the area of the present state was occupied by some fifteen tribes. It had been hastily assumed on insufficient evidence that all of these belonged either to the Muskogean stock along the northern border or to the Timuquanan stock in the west of the peninsula. The fact is, that we have as yet no linguistic authority for extending the Timuquanan boundary beyond the middle of the peninsula, and the rest of the area must for the present remain uncolored upon the linguistic map. There is, however, strong probability that the language of the Caloosa, the most important of these southern tribes, may yet be recovered from the Spanish mission archives. The most interesting point in this connection is the fact, brought out by the paper, of the existence of an Arawakan colony from Cuba somewhere upon the southwestern coast of Florida, within the territory of the Caloosa. Their ancestors had landed in Florida in search of the same mythic fountain of youth of which Ponce de Leon heard from the islanders and had been forcibly detained by the Caloosa chief, who colonized them in a settlement, where for a long time afterward they still preserved their separate identity. The chain of Arawakan extension is thus established from the Paraguay river of southern South America, up through Brazil, Guiana, and the Antilles to the mainland of North America. It was also shown that a regular communication existed between the tribes of Florida and those of the Antilles during the early Indian period, and that the so-called "Caribbean influence" discussed by archeologists was more properly Arawakan.

DR CYRUS THOMAS discussed *Foreign Influence in Prehistoric Florida*, giving a critical review of the account of expeditions previous to 1513 in search of a mythical "River Jordan," which may have introduced Antillean natives (Carib and Arawak) to the peninsula. The conclusion reached by Dr Thomas is that the weight of evidence is against the reference of historical accounts of Antillean migration to periods before the discovery.

MR W. H. HOLMES discussed *Traces of Exotic Influences on the Art of Florida*, reaching the conclusion that archeological evidences

show that, leaving the question of peoples aside, there is proof in the artifacts that Antillean culture was transplanted to the mainland to a slight extent.

MR J. D. MCGUIRE gave a synopsis of *The Explorations of Mr Clarence B. Moore in Florida*, presenting the results of these important investigations which show traces of Antillean influence.

Meeting of March 14, 1905

The 373d meeting was held March 14, 1905, President Lamb in the chair and 29 members present.

REV. DR JAMES S. LEMON addressed the Society on *The Samaritan Passover of 1904*, sketching the location, village, history, and customs of this rapidly waning people, now numbering only 160. Dr Lemon, who was present at the Passover celebration of 1904, described minutely the ceremonies on Mount Gerazim, which are held every year on the 14th day of the month Nisan.

MR A. E. SHELDON'S paper on *Ancient Indian Fire-places in South Dakota Bad-lands* was read by Mr J. D. McGuire. This paper is printed in the *American Anthropologist*, vol. VII, No. 1, 1905.

Meeting of March 28, 1905

The 374th meeting was held on the above date, President Lamb in the chair and 53 members and guests present.

The General Secretary called attention to primitive textiles of feathers, buffalo hair, and basketry recently received at the U. S. National Museum from Cañon de Chelly, Arizona.

MR H. W. HENSHAW spoke of *Popular Fallacies Respecting the North American Indians*, reviewing the erroneous ideas prevailing regarding this race. The paper is printed in full in the *American Anthropologist*, vol. VII, No. 1, 1905.

DR I. M. CASANOWICZ exhibited an original Græco-Roman portrait of the 1st century B.C. to the 3d century A.D., from the collection of Theodor Graf of Vienna, found in a Ptolemaic cemetery in Egypt. This portrait is now exhibited in the U. S. National Museum.

MISS NATALIE CURTIS gave a pleasing and instructive rendering of songs from various Indian tribes.

MR W. E. SAFFORD presented a paper on *Fruits and Vegetables of the Ancient Peruvians as Represented in the Pottery from their Graves*, illustrated by specimens. Vessels in the form of ears of maize, potatoes, peanuts, etc., were shown, and the absence of the banana from such representations was commented on.

Meeting of April 11, 1905

The 375th meeting was held at the Cosmos Club, President Lamb in the chair and 48 members and guests present.

DR GEORGE A. CURRIDEN spoke on *Indian Beadwork*, exhibiting specimens of bead embroidery and weaving from various Indian tribes.

DR SWAN M. BURNETT addressed the Society on *Emerson's Place in Modern Thought and Opinion*. This paper, which is of high literary quality, embodied the opinion that the influence of Emerson is still potent.

DR JAMES S. LEMON, owing to the limited time remaining, gave merely an abstract of his paper on *The Instinctive Idea of Immortality*, stating that the idea exists with all peoples and is the real basis of friendship. In the discussion Mr J. N. B. Hewitt stated that American Indians entertain this idea, and Mr Mooney said that among the Indians growth is regarded as normal and death as abnormal, and that the latter is brought about by a malevolent spirit or an enemy. The Indian draws no distinction between animate and inanimate objects, believing all to possess life.

Meeting of April 25, 1905

At the 376th meeting President Lamb was in the chair and 29 members and guests were present.

DR ALES HRDLICKA gave an account of his *Recent Expedition to the Southwest*. The tribes visited on this expedition were the Apache of San Carlos reservation, the Pima, and the Mescaleros. The object of the expedition, which was financed by the Bureau of American Ethnology, was to supplement the speaker's anthropological studies made on five previous trips for the Hyde Expedition under the auspices of the American Museum of Natural History. The Apache possess but few remnants of their native organization; they still recognize numerous bands, and a few of these have still a recognized chief; but tribal coherence is lost. Of all the Indians in the Southwest, the various Apache branches, including the Mescaleros, are among the most common-sense people, and all are rapidly advancing in civilization. Dr Hrdlicka described also the archeologic remains in San Carlos valley, an account of which will appear in the next number of the *Anthropologist*.

The principal attention on the expedition was directed toward the physical and physiological study of Indian children, of whom about 1,400 were examined. An additional inquiry was also made into the pathology and medicine of the people, and numerous medicinal and food plants were

collected. It was found that in all the tribes visited there are two classes of individuals who treat the sick: one consists of elder people, principally old women, who administer medicines, mainly vegetal, in much the same manner as is done by old women among the whites; the other class consists of medicine men, and a few medicine women, who in their treatment employ prayers and incantations chiefly. Most of these also use some form of deception and must be classed as charlatans. Among the Mescaleros alone it was found that ordinary medication has reached the stage in which several remedies are combined into a single decoction or application. Among all the Indians visited, scarification is in use; the Pima and Maricopa use actual cautery, the Maricopa employ massage, the Mescaleros peculiar sweat-baths for the cure of rheumatism, etc. Details are reserved for future communication.

MR FRANCIS LA FLESCHÉ read a paper on *The Medicine Man*. Mr La Flesché said that it is not generally credited by the white race that the tribes of this continent did not differ from the other peoples of the earth in their efforts to understand the meaning of life in all its variety of forms and the relation of these forms to the great mysterious power that animates all life. It is true, however, that the natives of this land had given these themes much thought and had formulated their ideas concerning them long before the European set foot upon this soil. The lack of intelligence as to this fact has been due in part to the absence of a written literature among the tribes within the area of the United States, while such records as did exist have suffered grave misapprehension and mis-treatment on the part of observers. Most of the missionaries who have labored among the Indians did not stop to inquire if the people had any idea of a power that made and controlled all things. They seem to have taken for granted that savages were not capable, by their own effort, of conceiving the thought of such a power. It was not possible therefore for the white people to gain, through the medium of these teachers, any definite knowledge of the real thoughts of the Indian concerning the Supreme Being. The Indian has not fared much better at the hands of those who have undertaken to study him as an object of ethnological interest. The myths, the rituals, and the legends of the race have frequently been recorded in such manner as to obscure their true meaning and to make them to appear childish or as foolish. This in large measure has been due to linguistic difficulties.

The Indians who lived within the borders of this country knew no written literature: the record of their religious conceptions was kept by means of rites, ceremonies, and symbols. Among many of the tribes (as,

for example, the Omaha), these symbols were embodied in the organization of the tribe itself and in the ceremonies connected with the avocations of the people. The burden of memorizing and transmitting with accuracy, from one generation to another, the rites and ceremonies common to the tribe, was divided among men selected from each of the clans. This responsibility was not placed on these men without a careful consideration of each man's qualifications and fitness to be so entrusted, for the reason that the recognition of the Great Spirit as a ruler, and the observation of the prescribed manner of worshipping him, was believed to be essential to the continued existence of the people as an organized body, that is, as a tribe.

Four requisites were demanded of the one who was to deal with the mysteries enshrined in the rites and ceremonies of the tribe: (1) The most important of these was their cognition of the sanctity of human life. The man who was to mediate between the people and *Wa-kon-da* must stand before his tribesmen and the Great Spirit with hands unstained with the blood of his fellow man. (2) He must be a man whose words never deviate from the path of truth, for the Great Spirit manifests the value placed upon truth, in the regular and orderly movements of the heavenly bodies, and in the ever-recurring day and night, summer and winter. (3) He must be slow to anger, for the patience of the Great Spirit is shown in his forbearance with man's waywardness. (4) He must be deliberate and prudent of speech, lest by haste he should profane his trust through thoughtless utterance. These were the prophets and priests—the men who are termed in the Indian languages as “men of mystery” and by Europeans as “medicine men.” The entire life of the medicine man, both public and private, was devoted to his calling: his solitary fasts were frequent and his mind was apt to be occupied in contemplating the supernatural; his public duties were many and often onerous; his services were needed when children were dedicated to the Great Spirit; he must conduct the installation of chiefs; when dangers threatened, he must call these leaders to the council of war; and he was the one to confer military honors on the warrior; the appointment of officers to enforce order during the tribal buffalo hunt was his duty; and he it was who must designate the time for the planting of the maize.

There was another kind of medicine man, very different in character. He held no office of public trust, for he lacked one of the essential qualifications for such responsibility, and that was truthfulness: he continually wandered in thought, word, and deed from the straight path of truth. He was shrewd, crafty, and devoid of scruple. The intelligent classes

within the tribe held him in contempt, while the ignorant of the community feared him. His bold pretensions enabled him to carry on successfully his profession of deception upon the simple-minded. These tricksters were much in evidence in the tribes, and they never failed to impress the stranger who traveled and wrote books.

The tribal religious rites were invariably observed either annually or at the beginning of a season. To go through the forms at any other time would be a sacrilege, so the medicine man who officiated on these occasions never had the opportunity to become known to the stranger, as had the sorcerer, who could go through his incantations whenever and wherever inducement might offer. It can therefore be readily understood how this character became prominent in the literature of the white race, and how his clever inventions were believed to represent the religious beliefs of the Indians.

DR ROBERT STEIN addressed the Society on *The Proposed International Phonetic Conference*, sketching the history of the movement and stating that the need of reform is shown by the fact that there are seven different dictionaries with as many keys to pronunciation. It is felt, Dr Stein stated, that the reform must progress slowly and that the logical first step is to teach phonetic spelling to children. Dr Stein believes that the proposed conference may create an alphabet that dictionaries will recognize.

Meeting of May 9, 1905

The annual address of the President, Dr D. S. Lamb, was given under the auspices of the Washington Academy of Sciences at the Cosmos Club on the above date. The subject was *The Story of the Anthropological Society of Washington*. After a patient search among the records Dr Lamb was able to bring together much interesting historical and statistical data showing the creditable work the Anthropological Society has accomplished in the 26 years of its existence. The address will be published later.

Meeting of May 23, 1905

The 377th meeting was held at the Cosmos Club, and in the absence of President Lamb, Vice-president W. H. Holmes took the chair. The Society proceeded to the election of officers for the ensuing year, with the following result :

President, Dr George M. Kober ; *Vice-presidents* : (A. Somatology) Dr A. Hrdlicka, (B. Psychology) Dr Frank Baker, (C. Esthetology) Prof W. H. Holmes, (D. Technology) Dr J. Walter Fewkes, (E. Sociology) Mr James Mooney, (F. Philology) Mr J. N. B. Hewitt, (G.

Sophiology) Dr Lester F. Ward; *General Secretary*, Dr Walter Hough; *Secretary to the Board of Managers*, Mr J. D. McGuire; *Treasurer*, Mr George C. Maynard; *Curator*, Mrs Marianna P. Seaman; *Councilors*: Weston Flint, F. W. Hodge, John R. Swanton, I. M. Casanowicz, Paul E. Beckwith, C. Hart Merriam.

WALTER HOUGH,
General Secretary.